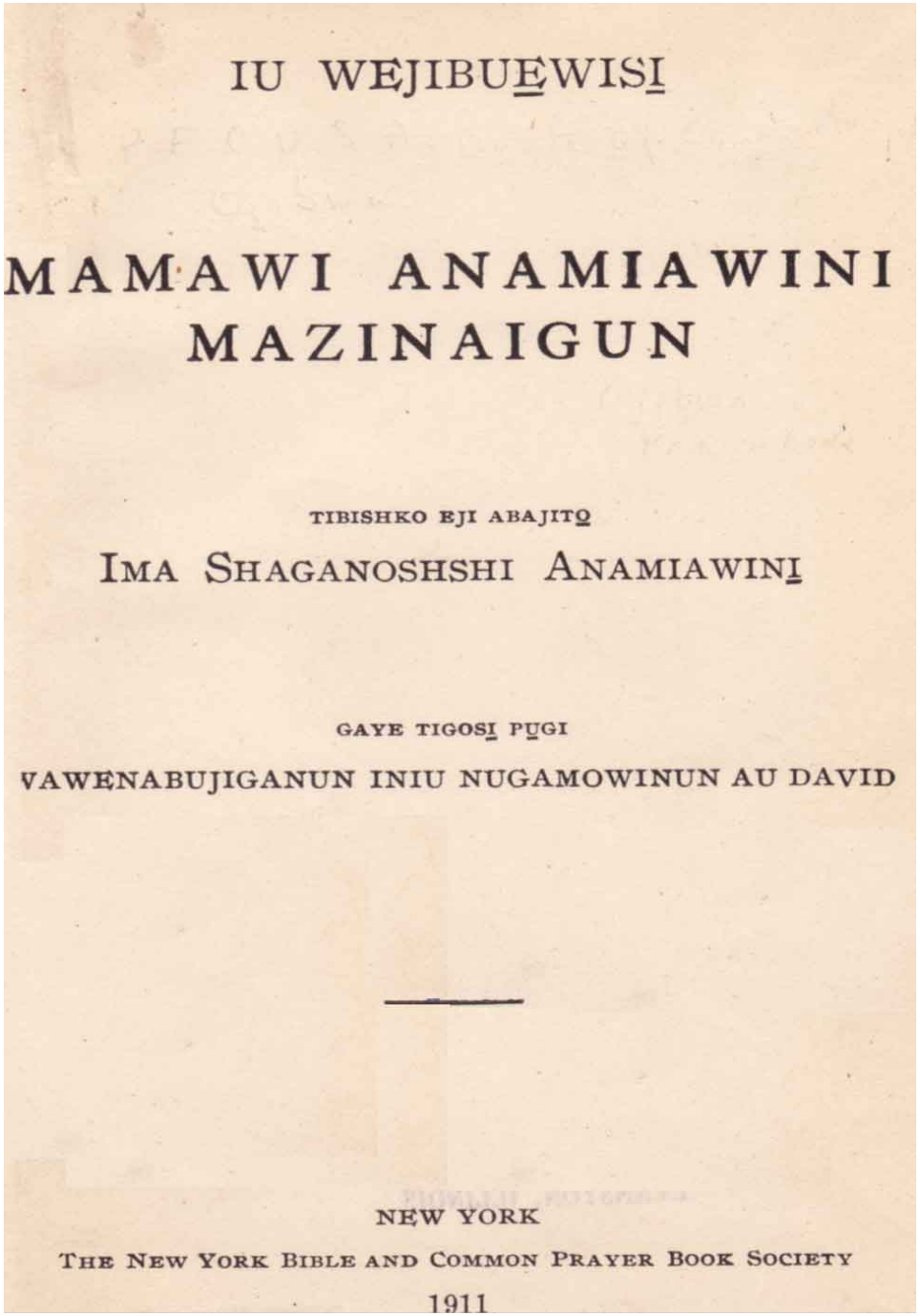
Kah-o-sed's *Mazinaigun*

Bringing traditional knowledge to digital accessibility

Richard Mammana
Yale Indigenous Studies Seminar
Spring 2010



IU WEJIBUEWISI

MAMAWI ANAMIAWINI MAZINAIGUN

TIBISHKO EJI ABAJITO

IMA SHAGANOSHSHI ANAMIAWINI

GAYE TIGOSI PUGI

VAWENABUJIGANUN INIU NUGAMOWINUN AU DAVID

NEW YORK

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY

1911

Ecolinguistics

- French "ecolinguist" Claude Hagège writes of linguistic health as a significant measure of social and ecological health (*On the Death and Life of Languages*, Yale University Press, 2010, pp. 112-127)
- "Linguicide" may take place through legal or educational means, destroying a culture's ability to be "nourished" by traditional spiritual concepts, verbs of being, toponyms, nouns of kinship and relation, knowledge of nature and health
- Restoration of language vitality is possible

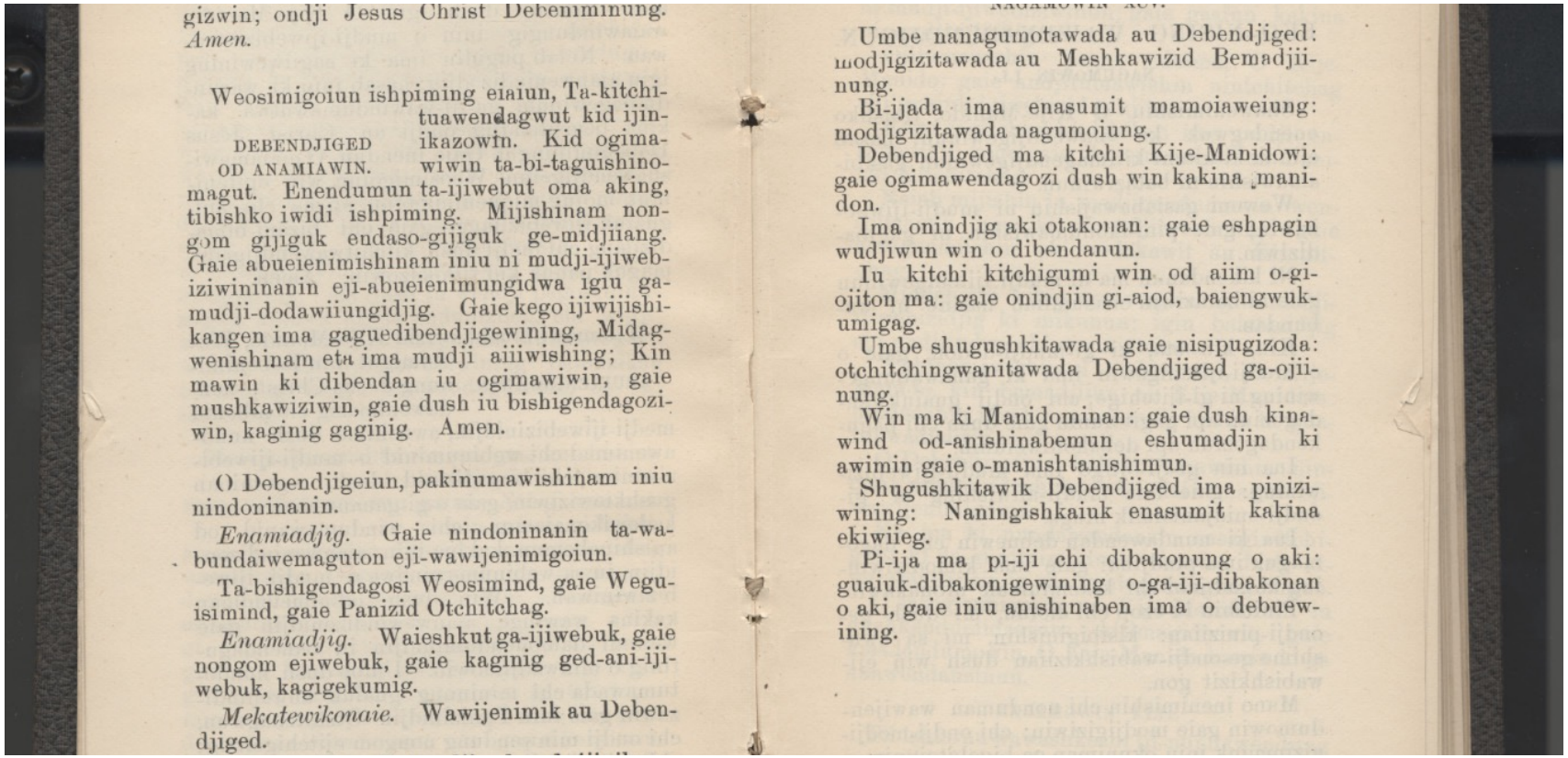
Ojibwe Singers: Hymns, Grief, and a Native Culture in Motion

- Michael David McNally's 2000 book on the significance of Anishinaabemowin Christian hymn texts in modern Anishinaabe/Ojibwe communities
- Ojibwe-language hymn and ritual texts participate in traditional indigenous orality as well as printed transmission. They are a vital part of the ecolinguistic health in communities where they are used.
- The most recent edition of the most common group of these texts, compiled by Kah-o-sed (Edward Coley Hunter, September 30, 1870—November 22, 1931) was published in 1911.

Centers of publication/traditions of ritual text

- Algoma/Sault Ste Marie. Latin romanization. Shingwauk, Frederick Augustus O'Meara and Edward F. Wilson. Publication in London from 1846.
- Moosonee. "Ojibbeway" in syllabic text. Publication in London from 1861. John Horden and John Sanders.
- Detroit Lakes, Minnesota. Local publication in Latin romanization from 1875.
- White Earth—Leech Lake—Gull Lake—Cass Lake—Duluth. Latin romanization. Enmegahbowh, Kah-o-sed. Ritual directions in English. Publication in Detroit and New York from 1886.

Ritual directions: priority of Ojibwe (1875)



gizwin; ondji Jesus Christ Debeniminung. *Amen.*

DEBENDJIGED OD ANAMIAWIN.

Weosimigoiun ishpiming eiaiun, Ta-kitchi-tuawendagwut kid ijinikazowin. Kid ogimawiwin ta-bi-taguishinomagut. Enendumun ta-ijiwebut oma aking, tibishko iwidi ishpiming. Mijishinam nongom gijiguk endaso-gijiguk ge-midjiiang. Gaie abueienimishinam iniu ni mudji-ijiwebiziwininanin eji-abueienimungidwa igiu ga-mudji-dodawiiungidjig. Gaie kego ijiwijishikangen ima gaguedibendjigewining, Midagwenishinam eta ima mudji aiiiwishing; Kin mawin ki dibendan iu ogimawiwin, gaie mushkawiziwin, gaie dush iu bishigendagoziwin, kaginig gaginig. Amen.

O Debendjigeiun, pakinumawishinam iniu nindoninanin.

Enamiadjig. Gaie nindoninanin ta-wabundaiwemaguton eji-wawijenimigoiun.

Ta-bishigendagosi Weosimind, gaie Weguisimind, gaie Panizid Otchitchag.

Enamiadjig. Waieshkut ga-ijiwebuk, gaie nongom ejiwebuk, gaie kaginig ged-ani-ijiwebuk, kagigekumig.

Mekatewikonaie. Wawijenimik au Debendjiged.

Umbe nanagumotawada au Debendjiged: modjigizitawada au Meshkawizid Bemadjiinung.

Bi-ijada ima enasumit mamoiaweiung: modjigizitawada nagumoiung.

Debendjiged ma kitchi Kije-Manidowi: gaie ogimawendagozi dush win kakina manidon.

Ima onindjig aki otakonan: gaie eshpagin wudjiwun win o dibendanun.

Iu kitchi kitchigumi win od aiim o-gi-ojiton ma: gaie onindjin gi-aiod, baiengwukumigag.

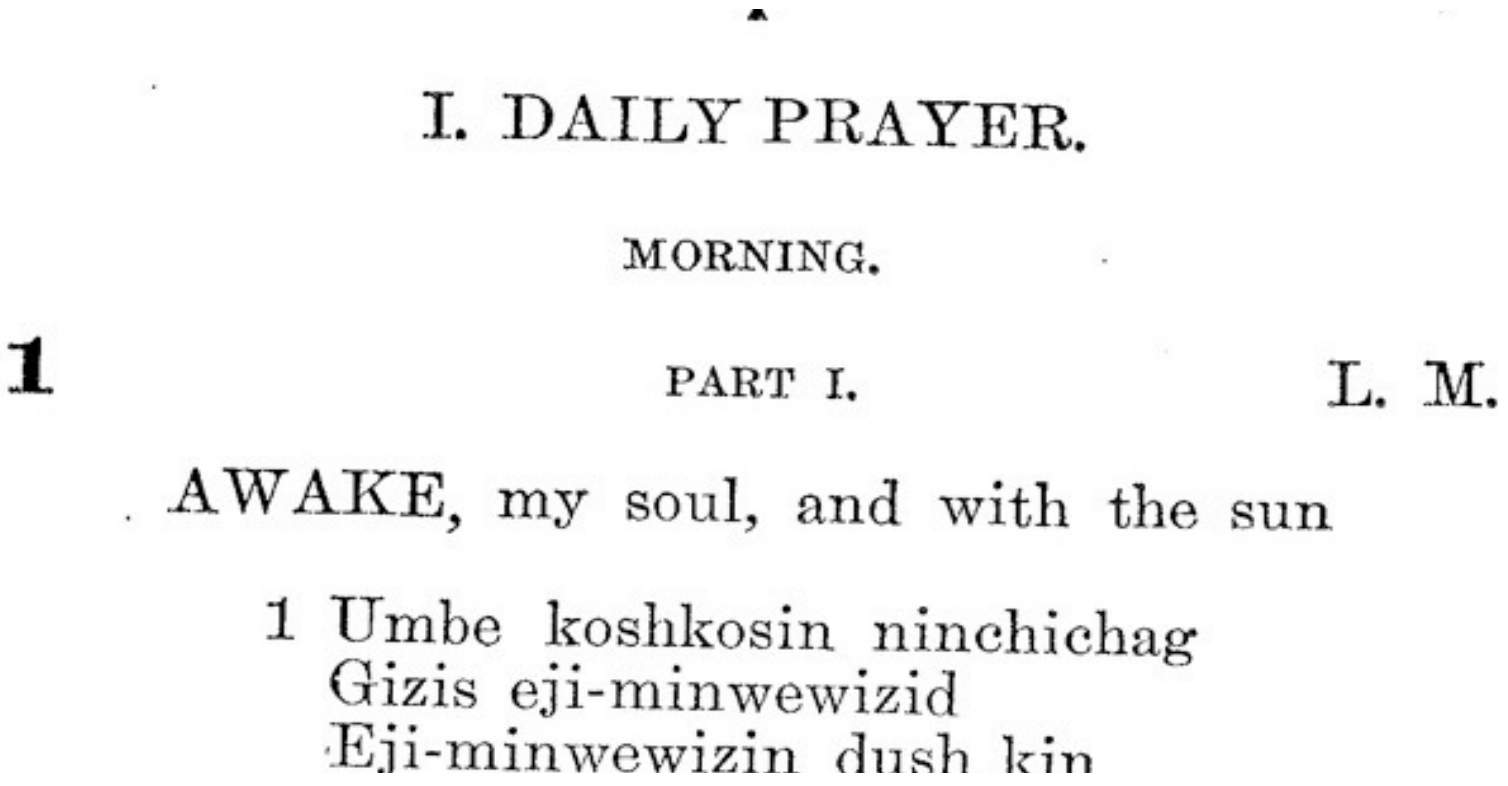
Umbe shugushkitawada gaie nisipugizoda: otchitchingwanitawada Debendjiged ga-ojiinung.

Win ma ki Manidominan: gaie dush kinawind od-anishinabemun eshumadjin ki awimin gaie o-manishtanishimun.

Shugushkitawik Debendjiged ima pinizi-wining: Naningishkaiuk enasumit kakina ekiwiieg.

Pi-ija ma pi-iji chi dibakonung o aki: guaiuk-dibakonigewining o-ga-iji-dibakonan o aki, gaie iniu anishinaben ima o debuewining.

Ojibwe relegated to ritual text within English-language rubrical framework (1911)



I. DAILY PRAYER.

MORNING.

1 PART I. L. M.

AWAKE, my soul, and with the sun

1 Umbe koshkosin ninchichag
Gizis eji-minwewizid
Eji-minwewizin dush kin

Enmegahbowh (John Johnson, 1807-1905)

Enmegahbowh (John Johnson, 1807-1905)

John Sanders of Matawakumma (1845-1902)

John Horden of Moosonee (1828-1893)

THE

MORNING AND EVENING

SERVICES,

ACCORDING TO THE USE OF THE

United Church of England and Ireland.

TRANSLATED INTO THE LANGUAGE OF THE

SAULTEUX INDIANS

OF THE

DIOCESE OF RUPERT'S LAND, NORTH AMERICA,

BY THE

REV. JOHN HORDEN,

MISSIONARY OF THE CHURCH MISSIONARY SOCIETY,

MOOSE.

—

1861.

ᑲᑭᔐᐟ ᑫ ᐃᔑ ᐊᓇᒥᔭᓐ.

ᐊᐱ ᐋᐤ ᒣᒋᐃᔑᐧᐁᐱᓯᐟ ᐧᐊᔦᐱᓇᐣᑭᐣ ᐃᐤ ᒪᒋᐃᔑᐧᐁ-
ᐱᓯᐏᐣ ᑳᐃᔑᒋᑫᐟ, ᑐᑕᓐ ᑕᐡ ᐃᐤ ᐁᔨᓇᑯᓂᑳᓐ ᑳᔦ ᐃᐤ
ᐧᐁᓂᔑᔑᓐ, ᐅᑳᐱᒫᒋᐋᐣ ᐃᓂᐤ ᐅᒋᒦᐣᐧᑲᐣ ×
ᓂᐧᐋᐏᐣᑖᓇᐣ ᓂᒪᒋᐃᔑᒋᑫᐏᓇᐣ ᑳᔦ ᓂᐹᒋᓯᐏᐣ ᒧᐣᓴᐠ
ᓂᓈᓈᑳᑖᐧᐋᐸᐣᑏᐣ ×
ᑳᓱᑎᐣ ᓂᒪᒋᐃᔑᐧᐁᐱᓯᐏᓇᐣ, ᑳᔦ ᑳᓯᐃᐱᐊᒫᐏᔑᐣ ᑲᑭᓇ
ᓂᑲᑭᐹᑎᓯᐏᓇᐣ ×
ᐅᓵᓵᑭᐏᒋᑫᐏᓇᐣ ᐊᐤ ᑭᔐᒪᓂᑐ ᒥ ᐃᐤ ᑭᓵᑏᐣᑕᒥᓐ ;
ᑭᑎᒫᐦᑌᐁᐏᐣ ᑳᔦ ᑭᓵᑏᐣᑕᒧᐏᐣ, ᐅ ᑭᔐᒪᓂᑐ, ᑳᐏᐣ
ᑭᑳᓂᐢᑲᐸᐣᑏᐣᓯᐣ ×
ᐱᑯᐱᑐᐠ ᑭᑌᐃᐧᐋᐣ, ᑳ ᑕᐡ ᐧᐄᐣ ᐃᓂᐤ ᑮᐧᑭᐏᓂᐧᐋᐣ, ᑳᔦ
ᐧᑫᑮᑖᐏᐠ ᐊᐤ ᒋᐅᐸ ᑭᑭᔐᒪᓂᑐᒥᐧᐊ: ᐏᐣ ᒫ ᓂᑕᓴᐧᐁᐣᒋᑫ
ᑳᔦ ᑭᑎᒫᑫᐣᒋᑫ, ᓯᐱᐦᑲᒥᐦ ᑮᑖᓯ, ᑳᔦ ᑭᒋᓴᐧᐁᐣᒋᑫ ᑳᔦ
ᐊᓇᐧᐁᓂᐣᑎᓯ ᐅᐣᒋ ᐃᐤ ᒪᒋᑐᑖᑫᐏᐣ ×
ᐋᐤ ᒋᐅᐸ ᑭᑭᔐᒪᓂᑐᒥᓇᐣ ᐅᑎᐯᐣᑖᓇᐣ ᓴᐧᐁᐣᒋᑫᐏᓇᐣ
ᑳᔦ ᐋᐧᐯᔦᓂᐣᑫᐏᓇᐣ, ᐋᓄᐏᐣ ᑰ ᑭᓇᐏᐣᐦ ᑭᒪᒋᑐᑖᐧᐊᓐ, ᑳ
ᑳᔦ ᑭᑭᐸᒥᑏᓯᒥᐣ ᐃᐤ ᐅᑎᐧᓅᐏᐣ ᐊᐤ ᒋᐅᐸ ᑭᑭᔐᒪ-
ᓂᑐᒥᓇᐣ, ᒋᑭᐱᒧᐢᓭᔭᓐ ᐃᒪ ᐅᑎᓈᑯᓂᑫᐏᓂᐣ ᐁᓈᓵ-
ᒥᑳᐹᐏᔭᓐ ᑫᐋᔨᔪᓇᓐ ×
ᐅ ᒋᐅᐸ, ᒫᓈ ᐸᓴᐣᑕᐃᔑᐣ, ᐃᒪ ᐁᑕ ᑭᑎᐹᑯᓂᑫ-
ᐏᓂᓐ ; ᑳᐏᐣ ᐃᒪ ᑭᓂᐢᑲᑎᓯᐏᓂᓐ, ᑯᓂᒫ ᑭᑖᑭᐹᓇᒥᐨ ×

Kah-o-sed

- Born on Grand Manitoulin
- No known photograph
- Traveled throughout Ojibwe-speaking communities on both sides of border
- Represented the Diocese of Duluth at church conventions in Denver and New York City
- Omitted from bibliographic references as translator of major 1910-1911 ritual and hymnal revision; largely eclipsed by the role of Irish-American Archdeacon James Gilfillan
- Kah-o-sed Divinity School at White Earth named for him from 1937; now defunct

Previous efforts at text preservation

- In 1978, the Canadian Institute for Historical Microreproductions undertook a campaign aimed at microfilming "to locate and preserve early printed Canadian materials." Many of these materials are in First Nations languages, including those spoken on both sides of the US-Canada border, such as Ojibwe.
- These microfilms are now being digitized through Canadiana.org and other online databases. They are often of poor quality, and I have been able to produce better versions from original copies using modern PDF standards. (See examples of Anamie-muzinaigun wejibuewising wejibuemodjig chi abadjitowad [1886]).

Areas of promise

- Active language revitalization movements
- Strong scholarly interest
- Positive reception of previous efforts at digitizing Cree, Haida, Nishga, Gitxsan, Kwak'wala, Mohawk, Gwich'in, Innuinaktun, Naskapi, Iñupiat, Hawai‘ian, Māori material
- Stability of English-language texts
- Native American Languages Act 1990
- Low cost of digital reproduction vs. traditional print publication
- Rebirth of Midewiwin, end of educational and religious hegemony of Roman Catholic and Episcopal churches

Challenges

- Scarcity and fragility of original documents
- My own lack of knowledge
- Anglocentric nature of digital tools
- Institutional disorganization
- Potential concerns about dissemination of language knowledge outside of traditional structures of relationship

Accomplishments

- Compilation of bibliography and identification of distinct printing traditions
- Careful keyboarded transcription of major liturgical services, creation of html interface
- Complete page-scan digitization of ᑲᑭᒍ' ᐃᒋ ᐊᓇᒥᔭᓐ (1861) and *Mizi Anamiawinun Anamie-Muzinaigun Wejibweuissing Wejibwemodjig Tchi Abadjitowad* (1875)
- Location and transcription of major published accounts of ceremonies in which these texts were used
- Research toward a biography of Kah-o-sed, Edward Coley Hunter

Further goals

- Complete digitization of hymn-texts with cross-indexing of of texts, tunes, meter
- Continued communication with Anglican/Episcopal communities in which Ojibwe-speakers live
- Possible release of digitized text into Creative Commons
- Ongoing research on the life of Kah-oh-sed, restoration of his name and work to their appropriate place in historical and bibliographic accounts